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TIENT FENG APPARENTLY CONTINUING

We have received photostatic copies of Tien Feng for the month of June 1960 (both copies incomplete). Since this is after the time when according to our reports from Hong Kong the magazine had ceased publication, those reports were evidently mistaken, and our previous speculation that it might be only the better paper edition for overseas distribution which had ceased, while the poor paper edition for domestic use was still continuing, is given further confirmation.

As in the preceding numbers, the amount of church news is practically nil. The de-bunking of various pre-Liberation Christian organizations is continuing. In number 11 there are articles with such subjects as: What Was the Peking Student Christian Association Up To; What Kind of a Snare Was This? (Against the Pocket Testament League); Who Was Back of the Student Christian Union? (Organized by Paul Contento in Chungking in 1943). As far as I can tell from the incomplete photostat, there was no church news in number 11 at all.

In number 12 there is one article about a study institute for religious people in Nanning, Kwangsi, which ran from April 13 to May 13, 1960. The 116 persons present included Buddhist monks and nuns, Catholic priests and nuns and Protestant preachers and representative laymen, but what proportion of the total registration was Protestant is not stated. The article is very difficult to read; it is a photostat of a photostat of cheap rough paper; but as far as I can make out they studied nothing but politics. In addition there are two or three articles telling church workers they must not be satisfied with the transformation in their thinking which has already taken place, but must press on to still more radical thinking. The rest of the material in both these numbers is not even addressed to Christians, but is just copied from the secular press.

MAINLAND LETTER

I have just read a letter dated July 15, 1961, coming from a Christian woman in one of the interior cities of Kiangsu Province. In it she said, "I have just gone through a four month study course for church members, in which Communist Party members have helped us to understand the true nature of the Communist Party." She goes on to summarize what she learned, the chief point of which seems to be as follows: A Communist government, by its inclusive concern for all dependent members of society, the very old and the very young and the sick and disabled, promotes cooperative and unselfish service by all. In contrast, the capitalist system, by making the individual responsible for his own dependents, promotes greed and avarice and the laying up of treasure on earth.

Regarding the food shortage she says, "The newspaper reports of a bad famine in China are

Issued monthly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$1.50; Overseas, Firstclass \$3.00, Secondclass \$2.50. Airmail \$4.00 in 15¢ zone, \$6.00 in 25¢ zone.

true. Natural calamities cannot be prevented by human strength, but their effects can be mitigated. The victims can still stay in their homes and do not become homeless refugees. This is due to the great concern of the Government. Besides leading us to study international questions, it is also organized for local care. Here we have the Government itself, the commune, the local committee, and the section leader, all of whom are concerned with the condition and the character of each individual. The Government's understanding of the situation is very complete. By rationing and by even apportionments it sees that every one gets his share. This truly is not an easy thing to do."

In the next paragraph she explains that the Communist Government is friendly to the American people, as indeed to all the peoples of the world; it is only the imperialist governments which they look upon as enemies. Chiang Kai-shek has sold out to America and become its puppet. Together they prevent the Chinese government from exercising proper care over its citizens abroad.

In the last paragraph, returning to the church, she says, "In the past the church was the tool of imperialism, and accordingly what the church members did was bad. They did not use the doctrine of God to save men. Now the Government and Chairman Mao have cleansed the church; the rascals have been cast out of it, and the faith has been purified. Now God can revive His church and His work. But this work of reconstructing society cannot be done in a hurry. The Soviet Union has already been working at it for forty years. But we, like precocious children, have done a lot in ten years."

In previous letters this lady has never discussed political problems in this way. Did she get brain-washed in that study course, or has she been made aware that her letters may be censored? Whatever the background, this is an interesting expression from a devout elderly lady of fair education.

A STORMY PEACE TALK

In our July Bulletin we reported that three Chinese delegates were present at the Christian Peace Conference held in Prague in June. Now we learn from an article in *The Christian Century* for August 16 (by an American Quaker, Milton Mayer, who attended the conference) that the spokesman for the Chinese delegation was Bishop K. H. Ting. At the closing session Bishop Ting delivered a message on behalf of the Chinese delegation which Mayer describes as "a ferocious attack on the United States."

"Its burden ranged from charges of moral and religious degeneracy to blame for the restoration of militarism in Germany and Japan, and its victims from American imperialism ('and its tool Chiang Kai-shek') to 'U.S. President Kennedy, who despatched U.S. aircraft to bomb Cuba and engineered a massive invasion of that country.' All this was accompanied with a degree of praise of his own government which, even coming from the communist world, was inordinate: '...beggary, robbery, prostitution, gambling, and all other kinds of vices and evils have been done away with forever.'"

The secretariat had had an advance copy of the speech and asked an American, Curtis Naylor of the Brethren Service Commission, to answer it. He "after a few perfectly Christian words, walked over to where the Bishop sat and shook his hand." This soft answer led the Bishop to arrange for two long talks with Mr. Naylor, which apparently ended amicably, even if agreement was not attained.

In a later paragraph Mr. Mayer notes that Bishop Ting used the figure of the Munich appeasement to Hitler to demand that American aggression in Cuba be stopped.

LEADERSHIP AS OF MAY 1

The American Consulate General of Hong Kong issued on May 1 their up-to-date revision of the list of leaders of various official and quasi-official organizations on the mainland. For the Three Self Committee of the Protestant Churches their list is: Chairman Y. T. Wu; Vice-chairmen - Bishop Robin Ch'en, Dr. Wu Yi-fang, Bishop K. H. Ting, Rev. Ting Yu-chang, Miss Cora Deng, Rev. Hsieh Yung-ch'in, and Rev. Chia Yu-ming.

For the Chinese Catholic Patriotic Association the list is: Chairman P'i Shu-shih; Vice-chairmen - Yang Shih-ta, Li Po-yu, Li Wei-kuang, Wang Wen-ch'eng, Chao Chen-sheng, Tung Wen-lung, Li Te-p'ei and Ts'ao Tao-sheng.

For other religions the chairmen are as follows: For the Chinese Buddhist Association Hsi-ao-chia-ts'o (Shirob Jaltso) with the Panchen Erdeni as Honorary Chairman; for the China Islamic Association Burhan; for the China Taoist Association Acting Chairman Ch'en Ying-ning.

The Director of the Bureau of Religious Affairs continues to be Ho Ch'eng-hsiang, with Yang Ch'eng-sen as Deputy Director.

CHRISTIANITY IN TAIWAN: A HISTORY

This book by Hollington K. Tong (250 p., printed by China Post, Taipei) is a curious mélange of authentic history, personal memoirs and political propaganda. For the authentic history he has, as he himself says in his Preface, "drawn liberally" upon previous publications in this field, although some of his own observations for the important last twelve years constitute a useful contribution to the picture of Christian growth in Taiwan. For example, from personal conversations with Leland Wang and other leaders, he is able to give us more information about the establishment and growth of various indigenous sects than I have seen in print elsewhere.

He has not digested the material for the last twelve years in a well-balanced way. He depends upon his own reminiscences and observations, and as a result the history at times degenerates into a rambling account of his own experiences.

Moreover, since his own background has been more political than religious, he has not been able to interpret correctly the material he has gathered together. For example, in speaking of a Little Flock congregation in New York City under the leadership of Kiang Siu-tan, he identifies the latter as "son of the Rev. Kiang Chang-chuan, who is a very well-known preacher in Hong Kong." How a Chinese Christian setting himself up as a church historian could fail to recognize in the name Kiang Chang-chuan the well-known Methodist Bishop Z. T. Kaung, who staid in China and was prominent in the Three Self Movement, passes understanding. Another example is found in his description of the True Jesus Church, where Barnabas Chang is referred to as one of its founders. In a preceding chapter he had referred to a Barnabas Chang in Singapore, head of a bizarre group there calling itself the True Jesus Mission. I presume that this must be the same person. Does the separate mention mean that the True Jesus Mission is a splinter group from the True Jesus Church, or do the two names refer to the same church? He does not answer that question, and does not even seem to be aware that it is a question. Again, on p.70f he has repeated references to "Dr. Soong, a Chinese evangelist", who preached in Taiwan in 1936. Then on p.117 he refers to John Sung as a critic of Watchman Nee, with no recognition that the two names represent the same person. On page 111 he refers to a Bethlehem Bible Institute in Shanghai. I have never heard of this school, and presume he must mean the fairly well known Bethel Bible Institute.

His own political background leads him to devote disproportionate space to political questions. He lists all the prominent Christians in the Nationalist Government in an attempt to prove that this government is in effect a Christian one. He devotes a whole chapter to the comparatively unimportant "Chinese Christian Women's Prayer Group", because of its political coloration (It was established by Madame Chiang.) and another chapter to a routine missionary conference because he had attended it for the express purpose of denouncing the statement of the Cleveland Conference on recognition of mainland China.

Readers of the Bulletin will remember that several years ago Tien Feng carried a whole series of articles debating the suitability in Communist China of the devotional readings in Mrs. Cowman's *Streams in the Desert*, and finally condemned the book as quite unsuitable. It is of interest therefore to learn from Dr. Tong that this book is favorite devotional reading for the Generalissimo. Is there any connection between these two contrasting evaluations? Our readers may make their own speculations at that point.

Dr. Tong's book is not a definitive history of Christianity in Taiwan, but it is of interest as

helping us to see the situation through the eyes of a devout though rather naive and unseasoned Christian layman.

SOURCES OF CHINESE TRADITION

This is the name of a splendid collection of source materials for Chinese history and thought published by the Columbia University Press (\$7.50) and compiled by Wm. Theodore de Bary, Wing-tsit Chan, and Burton Watson, with contributions by Yi-pao Mei, Leon Hurvitz, T'ung-tsu Ch'u, Chester Tan and John Meskill. This impressive list of names is enough of itself to ensure the scholarly nature of the compilation. It is a large book, nearly a thousand pages, and includes selections beginning from the Book of History and the Book of Odes and coming down to Mao Tse-tung and Liu Shao-ch'i.

The Contents are divided into five parts: The Classical Period; the Imperial Age; Ch'in and Han; Neo-Taoism and Buddhism; The Confucian Revival; China and the New World. Each chapter begins with, and each selection is preceded by, adequate introductory notes.

The selections made illumine primarily the progress of philosophical and religious thought in China, but documents illustrating important political turning points are also included. For example, a chapter of 25 pages is devoted to documents (and commentary) stemming from the Taipings. It is apparent therefore that the word Tradition in the title is interpreted in a very broad sense.

How wisely has the selection been made? Every reviewer of course will have his own ideas about the propriety of the selections and omissions. For myself I have the feeling that the cult of contemporaneity has been somewhat overdone when Communist documents and commentary are given ninety pages and the whole of the classical period down to 221 B.C. only 158 pages. After all, tradition means something handed down, and who knows how far down Mao Tse-tung and Liu Shao-ch'i will be handed? Perhaps in fifty years their writings will be as dead as a doornail. But this is merely "blowing on the fur to find a fault." Here is an excellent book, and worth careful study by all of our readers.

MISSIONARY NEWS

Mrs. Jennie Manget Logan died in the Clifton Springs, N.Y. Sanitarium on July 23, at the age of 94. She went to China in 1897 with her husband under the Presbyterian Board. After his death in 1919 she went to Huchow, Chekiang, where she assisted her brother Dr. Fred Manget in the Methodist Hospital there.

The Rev. Frank R. Millican died on July 8 in Camano Island, Wash., at the age of 77. He was formerly with the Presbyterian Mission in Ningpo, and then with the Christian Literature Society in Shanghai.

Miss Rosa May Butler, formerly Methodist missionary and head of the Music Department in Ginling College, Nanking, died in Nashville, Tenn., on August 10.

We have received word of the death of two former United Church of Canada missionaries, Miss Mary L. Lamb of St. Andrew, East Quebec, and the Rev. Robert B. McAmmond of Hamilton. Both had previously worked in Fowchow, Szechuan. Dates of death not given.

Mrs. Robert Kemp, formerly with the Protestant Episcopal mission in Wuchang, died in Montreal on June 30.

CHURCH NEWS

The Roman Catholic translation of the Bible referred to in our July Bulletin was done by ten Franciscan fathers of Italian, German and Chinese nationalities. A special thanksgiving service in St. Theresa's R.C. Church in Hong Kong marked the completion of the translation. It has not however yet been published. The publication will be in two separate editions, one the entire Bible and one a condensed version.

A Roman Catholic Marist Brother, Chow Kuo-piao, died in a Communist prison in Canton in June. From 1949 to 1958 he worked at preparing children for their first Communion. In February 1958, shortly after his Bishop Dominic Tang had been arrested, he was sentenced to 15 years imprisonment. After a short time he was released because of poor health and immediately resumed his work as catechist. He was imprisoned again for refusing to collaborate with the Communists.

Two mainland representatives, YW Secretary Shih Ju-chang and Shanghai Community Church pastor Li Chu-wen, were present at the World Religionists' Peace Conference which was held in Kyoto July 25-28. They were scheduled to address various meetings in Japan in the week following the Conference.